?: Gulick E-5 (1952) 1955 ME: Lebanon ME:

202 trial means, which is still used a great deal—shouting from one section of the village to another. The horse and the donkey have given way to the automobile, 479 the bus, the truck, and the paved roads which they require. Two automobiles are stationed in the village, and a number of them are owned by villagers who live in the city. Those in the village are at least fifteen years old. One of the owners operates a regular (about three times a day) taxi service to Jbeyl. The Beirut-Tripoli buses regularly stop at Hibri, but the railroad trains never do. No one in the village owns a truck, but it is not difficult to hire one from Jbeyl if necessary.

286 In terms of message communication, there are two new elements in the village. One is the public telephone at Hibri. This does not seem to play a very important part in the life of the community. It is simply one apparatus in the network of telephones which the French Mandatory Government installed along 287 the main highways. The other is the radio. There is one at Hibri and one in the village proper, both in private houses. A third, portable one was purchased during the period of study. There would doubtless be more if it were not necessary to run them on batteries. However, the villagers keep up to date on the news very efficiently. Every day several people go to and return from Jbeyl to whose shops radios have away constantly.

177.20 In the field of communication, foreign influence has been of profound importance.

7: Gulick E-5 (1952) 1955 ME1 Lebanon ME1

Island no identification with its urban surroundings nor to have established any strong ties with non-Mussalim. These people are, of course, by no means cut off from the village. People come and go from the village constantly for brief visits. The evening gatherings of this group are similar in form to those in the village proper.

GENERAL CONSIDERATIONS

The majority of men and women smoke cigarettes, and the rate of consumption appears to be high. European briar pipes are not smoked at all, but the old-fashioned water pipe is still enjoyed both by men and women.

It has been mentioned before that foreign influence has been particularly strong in the field of communication. Communication and means of entertainment overlap in such things as radio, the movies, books, magazines, and newspapers. Owing to its lack of electricity, Mussalim has only three battery-run radios, and this instrument is not particularly important in the village as a means of entertainment. The available programs are limited in scope, consisting mostly of news and "disk-jockey" broadcasts. From his limited observation, the writer was impressed with the esthetic appeal of the spoken word (radio broadcasts are in Classical Arabic) to the listeners.

Cities like Beirut are over-equipped, if anything, with movie houses which show Egyptian, European, and American pictures indiscriminately. There is no question but that they provide welcome diversion and enlarge the villagers' horizons, although the American movies have spread some very erroneous impressions of life in America. To some degree there is a cult of movie-star worship, but this is far less pronounced than it is in America, and it appears to be limited to the leading lights of the Egyptian screen.

Illustrated weeklies and paper-bound novels are very numerous and widely distributed. Their format seems crude to eyes which are accustomed to slick periodicals. The novels, for example, tend to have garish illustrated covers which are reminiscent of "pulps." However, this impression is deceptive, for most appear to be serious works by Arab authors or translations of Western best-sellers and classics. For example, Wilder's *The Bridge of San Luis Rey* and Maugham's *Of Human Bondage* were two which were being read in the village. In addition, there is in Mussalim some distribution of imported American paperbacks. No generalizations can be made here about the effect of this literature on the villagers. It can be said, however, that it seemed clear that Classical Arabic, spoken, retains a great deal of affective force which transcends the actual content of what is being said or recited. Western literature, on the other hand, is read merely out of intellectual curiosity or for sheer diversion, but it carries no emotional or esthetic charge.